# VERTVE TRIVMPHANT,

## OR

## A LIVELY DESCRIPTION OF THE FOVRE VERTVES CARDINALL:

Dedicated to the Kings *Maiestie.*

*Prima canenda venit mater prudentia rerum:*
*Ordine tunc sequitur mens moderata suo:*
*Pòst animus magnus: postremò munera dico*
*Iustitiæ, per quam nectitur orbis amor.*

AT LONDON,
Printed by *Melchisedech Bradwood*,
*for* Mathew Lownes.
1603.

# VERITIE TRIUMPHANT,

OR,

A LIVELY DESCRIPTION OF HIS NOVRE VERITIE OF CAR. DIVEL:

Dedicated to the Kings

BRITISH MUSEUM

AT LONDON,
Printed by Nicholas Okes, and are to be sold by Matthew Lownes.
1603.

# TO THE RIGHT HIGH AND MIGHTIE Prince, IAMES, King of *England*, *Scotland*, *France* and *Ireland*, Defender of the Faith.

*THe deepe-grounded root (moſt dread Soueraigne) of my duteous loue to your famous and memorable Siſter my gracious Queene and Miſtreſſe, being newly watered with the drops of your Princely fauour, ſpreadeth it ſelfe into many branches of much loialtie, and full deſire to*

*bring forth the fruit of my most humble zeale and faithfull seruice to your Maiestie. And albeit my best labours, being brought into a choise and Princely taste, can neither desire nor deserue greater grace than to be held as perfunctorie and triuiall: yet vouchsafe (most mightie King) to giue so fauourable a passage in your gracious consideration, that were the stocke answerable to the bud of my deuoted minde, or the fruit agreeable to my faith and loialtie; it should at least haue carried the relish in your iudiciall allowance, of good fruit. Kirnels being set at first, in time beare fruit; but being vngraft, neuer come to perfection: So, may it please your Highnesse, from this tender plant of mine, there can appeare nothing woorthie either keeping or gathering; but being grafted in the least fa-*

*uour*

*uour of your Maiesties protection, it may hereafter bring forth matter of more approbation, content and consequence. I must confesse, that this so woorthy a subiect might haue beene written with greater maturitie and deliberation; but the golde of my inuention hath prooued too base, therein to set the rare-orientall pearles of these roiall vertues: onely my much respectiue dutie hath thus dared to vent her greatnesse, which though it make no large current from the first head; yet is it as pure and vndistained, as where it floweth most. The God of Heauen indue your Highnesse with all Princely blessings, and dayly more and more propagate and spread abroad the glorious lustre of your Maiestie: to the which, as* England, Scotland, France *and* Ireland, *so likewise the*

*whole world may haue regard vnto, as their true marke and perfect Cynosure; since the vniuersall schoole of the world is, the Person, the House and Court of a vertuous Prince.*

Your Maiesties humbly deuoted seruant, of the honourable band of Pensioners,

*William Leighton.*

# VERTVE TRIVM-phant to the Kings *Maiestie.*

1

NOw that Hyperion with his cheare-full beames, *Proœmium.*
Hath cleer'd the troubled skie of cloudie state;
Since little springs do runne to largest streames,
And mutuall faith determins feare of hate;
Oh happie land who such a King do'st gaine,
By whom are dri'd the teares of sorowes raine.

2

Our earth esteem'd halfe dead through Winters spight,
Grones vnderneath the burden of her spring:
The fields with natures Tapistrie are dight,
For ioy whereof the winged consort sing.
Ech vegetable Plant late nipt with frost,
Vowes treble hope for all the fruit we lost.

3

Our memorable Phœnix now takes rest, *Mors Reginæ Elizabethæ.*
Her ashes doth a mightie Monarch raise,
Whom best men loue and God himselfe hath blest,
For all our good, and his eternall praise.
Chosen by him on highest throne to sit,
For Wisdome, Temperance, Iustice, Power & Wit.

4

Our cleereſt skies with darke clouds ouer-caſt,
In ſplendent brightneſſe ſhew their wonted hue;
Our doubts of death are turn'd to life at laſt,
All wounds are cur'd, and we reuiu'd anew.
Twixt preſent hope, ioy paſt, and former feare,
We ſcarſe know what we are, or late we were.

5

Elizaes loſſe made wet the drieſt eies,
And ſpred ſad ſorow through our ſtate and land:
But preſent bliſſe ſhone from the glorious skies,
For mightie Ioue ſtretcht forth his holy hand.
In one ſad morne by death our hearts were ſlaine,
Which at midmorow were reuiu'd againe.

6

*Exod.7.v.14. As Pharoes heart moſt deeply * hard'ned was,
And would not let Gods choſen people goe,
Nor ſuffer them from yoking bondage paſſe,
But ſought their liues and hopes to ouerthrow:
Exod.14.v.21. & 22. Through raging Sea without thought of deſpaire,
God made their paſſage eaſie, drie and faire.

7

Yet he with might and maine did ſtill purſue
Our Gods elected Nation to confound,
Till in that Sea himſelfe he ouerthrew,
Exod.14.v.28. And all his hoſt were in an inſtant drou'nd.
The like, God works to thoſe whoſe hate would bring
Death to his elect, or his anointed King.

Our

# To the Kings Maieſtie.

8

Our ſtate that liu'd ſo many months and yeeres,
Odde weeks and daies, with fearfull thoughts of death,
See how Gods power and mightineſſe appeares,
To giue vs life that gron'd and gaſpt for breath!
And doth defend our countrey, ſtate and land
(As thoſe he loues) from [1] cruell Pharoes hand!

[1] *A ſeditione & gladio vindice ac diſſipante.*

9

Yet ſome may ſeeke by enuie and debate
To ſow ſedition in our fields of peace,
But they ſhall reape the ſheaues of Pharoes hate
That ſunke in Seas, when they ſought to increaſe.
God grant all thoſe that grudge our Regall power,
The Sea may drowne, or earth may quicke deuower.

10

Our ſhips of care on dangerous Seas were toſt,
Our hopes of life the waues of death ſanke downe,
Like Ionas in the fiſhes bellie loſt, Ionæ 1.v.17.
Till God gaue grace, where firſt he gan to frowne: matt.12.v.40.
Now doe our ſtorm-beat-ſhips their full failes ſpread,
And we like Ionas liue; ere-while thought dead.

11

As Sidrach, Miſach, and Abednego Dan.3.v.27.
Did ſafely walke amids the burning heat,
And in the flames aliue themſelues did ſhow,
That force of fire could not them ill intreat:
So we beſet about with flames of fire,
God quencht the rage, and ſent our hearts deſire.

# To the Kings Maieſtie.

12

What people liu'd more fit for mourning cheere?
What countrey left in greater griefe and ſcorne?
Our fall lookt for by Neighbours far and neere,
Drownd in deſpaire we held our ſelues forlorne.
Yet ſee the worke of Mightie Ioue his hand,
That ſent ſuch comfort to a wofull land!

13

Our Kingdome caſt in dreadfull deſolation,
Our mindes ſeduc'ſt with ſpight and proud ſedition,
Our factions fraught with ſecret expedition
To take our liues, and worke vs all perdition.
How great a debt owe we to him aboue,
That ſends a King to worke vnited loue?

14

Pardon (dread Lord) theſe harſh and ruder rimes
Vnfitting obiects for a Princes eies:
The thunder-ſcorning bird of Ioue ſometimes,
Makes a lowe pitch to earth from loftie skies.
Enough is me, if but your Highneſſe daine
The ſmalleſt approbation of my paine.

15

To Maieſtie alone belongs my Theame,
The ſure foundation of a Royall ſtate,
Breaking the boiſtrous ſurge of fortunes ſtreame,
Held vp by Prouidence the Curbe of fate.
In this, as in a Cryſtall thou ſhalt ſee,
What beſt befitteth Rule and Emperie.

# To the Kings Maieſtie.

16

Vertue that labours like heauens golden eie,
To light the world with her admired raies,
Comes to ſalute your ſacred Maieſtie,
Tendring her offſpring to your happie daies:
First Prudence, next to her comes Temperance;
Then Fortitude, whom Iuſtice doth aduance.

Sapient. 8. { 4. morall vertues the ſubiect of this booke.

17

Sage Prudence buſied in foreſight of things,
And moderate Temperance with her golden ſquire,
True manly Fortitude (the heart of Kings)
Ioin'd with impartiall Iuſtice, all deſire,
For their more ſafetie and ſecurer reſt,
A ſacred manſion in your Princely breſt.

*De 4. virtutibus in genere vſq; ad parag. 63.*

18

Now Vertue lookes more debonaire and ſweet,
And darts ſtrange flames * of loue in euery place,
T'is ſo; when ſhe and Princely greatneſſe meet,
Accept the good that Vertue giues your Grace.
A double eaſe then ſhall your Highneſſe finde,
Making theſe Vertues Squires of your minde.

* *Plato in Phædro. Cic. 1. offic. c. 5.*

19

What comfort comes by ſuch a gracious King,
In whom the foure rare morall vertues raigne!
A Prince that wants of theſe in any thing,
Can not ſerue God, nor ſubiects well maintaine.
All which great gifts his Princely minde muſt beare,
That will Th'emperiall Crowne of honour weare.

20

*Currus quatuor virtutum.* Theſe foure, a Chariot of foure wheeles haue fram'd,
Which whoſo mounts ſhall great and mightie be;
And for this merit ſhall as much be fain'd,
As if the Conquerer of the world were he.
Few Kings this goodly Chariot haue driuen;
For vnto few theſe Cardinals are giuen.

21

*Virtutes connexæ. Ariſt. 6. Aethic. cap. 17. & 18. Auguſt. 7. Trinit. c. 3. Cic. 1. offic. cap 6.* Which vertues are faſt knit and ioin'd together,
Yet proper and diſtinct in qualitie,
Like Riuers flowing in a ſtormie weather
Out of the fountaine of pure honeſtie.
Thus all are one, and one eſteemed all:
Who wanteth one, poſſeſſeth none at all.

22

1. Tim. 6. v. 15. There is one only wiſe and Soueraigne king,
Who ſitteth on his high and holy throne,
Geneſ. 1. And by his word created euery thing,
Ioan. 1. v. 3. From whom true * wiſdome doth proceed alone,
* Iaco. 1. v. 5. Which teacheth vs his holy word to know,
And in abundance doth his mercy ſhow.

23

*Quadrupliciter Cardinales à cardine, vel ſtabilitate dicta. Iſidorus.* Theſe Morall vertues, Cardinall are nam'd,
A cardine, as ancient writers ſay;
Which is a hindge, on which the doore is fram'd,
By which it ſhuts, and opens euery way.
All Monarchs, kingdoms, commonwealths & Kings,
Guided by theſe, poſſeſſe moſt bleſſed things.

By

24

By theſe, they are made open vnto God,
And to all goodneſſe in their land and ſtate;
Preſeru'd from Sathan and his wicked rod,
And from thoſe vices which theſe vertues hate.
Who rules by theſe, ſhall haue eternall bliſſe,
And raigne with God where vertues glory is.

25

Further, they call them Card'nall, as I geſſe, 2
By reaſon of their firme ſtabilitie;
Both in themſelues and perſons they poſſeſſe,
Where they inhere with perfect conſtancie.
When doores are mou'd the hindges fixt remaine,
And yet not chang'd returne the ſame againe.

26

The third cauſe is, for that our conuerſation 3
And courſe of life ſupported ought to be, *Cauſa immobis ad cardinem diſpoſita.*
By theſe foure vertues without alteration,
As doores borne vp on hindges which we ſee:
Though to and fro the doore do dayly paſſe;
Yet borne on hindges, is the ſame it was.

27

Fourth reaſon, why we do them Card'nall proue, 4
Is præminence and power aboue the reſt;
The Cardin's are the chiefeſt parts aboue,
Of Heauen, of Earth and Sea which God hath bleſt:
Alluding vnto man compos'd by nature *Homo quadrata figura.*
Of elements, or els no perfect creature,

28

Theſe vertues do exceed all others farre,
By them are noble acts and deeds begunne:
The leaſt of them ſhines bright as any ſtarre,
And all in one as glorious as the Sunne.
The ſoule who ſtriues the greateſt works t'effect,
By theſe foure vertues doth herſelfe direct.

29

*Hæc quinta cauſa eſt ſuperaddita defectui tertiæ.*

The fifth cauſe, is their principalitie,
For vnto them all vertues are inclin'de;
They leade the motions, power and qualitie
Of heart, of ſoule, of bodie and of minde:
They teach, they rule, they gouerne and they guide
The minde and ſoule that is to wiſdome tide.

30

*Officia quatuor virtutum.*

Prudence the act of Reaſon ſtill doth ſway,
Which vertues is from vices to diſcerne,
Twixt good and bad, which is the perfect way,
To take or leaue it teacheth vs to learne.
It makes vs ſee, and know the good from ill,
And hauing choiſe to take the better ſtill.

31

*Cic. 1. Rhetoric. Auguſt. lib. 83. quæſt. q. 31.*

Temperance the act doth rule, leade and direct
Of the concupiſcible facultie:
Which is, things good and pleaſing to elect,
To comfort man, and with Gods word agree.
It doth diſpoſe all actions which delight
Mans humane good, and higheſt God of might.

32

Fortitude rules the actions, will and power
Iraſcible, in hearts and mindes of all
That manage valourous actions at each ſtower,
And to indure what perils can befall:
Rather than faint in any fearefull guiſe,
They ſhew themſelues both valiant, ſtout and wiſe.

3 *Macrob. Gic. 1. Rhetor. & lib. 1. offic. Aug. lib. 83. quæſt. q. 31.*

33

Theſe * former vertues do themſelues diſpoſe,
With ſeuerall actions in their proper places;
But Iuſtice doth direct and leade all thoſe
To all good works indu'de with heauenly graces,
And by her vnderſtanding power controule
The outward acts, and inward thoughts of ſoule.

* *Fine & obiecto diſtinguuntur.*

4 *Auguſt. lib. 2. de Geneſi contra Manichæos. cap. 10.*

34

In number foure theſe choiſeſt vertues are,
Which learned men in books define to be
A * bodie knit with ſubſtance firme and rare,
Sound without change, from all corruption free.
Yet haue they obiects in a diff'rent kinde,
To euery wicked thought and worke inclin'd.

* *Corpus Morale.*

35

Gainſt Prudence warreth ſenſeleſſe Ignorance;
Infirmitie with Fortitude doth fight:
Vnbridled Luſt defieth Temperance:
And hatefull wrong gainſt Iuſtice bends his might.
Thus euery vertue findes a vicious foe,
The one doth good, the other doth not ſo.

Foure obiects contrarie to foure vertues.

36

*Bene diſponitur Eccleſia per has virtutes.*

The Church, which is of Chriſt the Spouſe and mate,
By theſe foure vertues is adorn'd and wrought,
As of foure precious ſtones of higheſt rate;
Not to be match't, if all the world were ſought:
Which do protect and keepe on euery ſide,
Gods Word and Trueth ſo often purified.

37

*The properties of*
*Prudence,*
*Iuſtice,*

Prudence before, doth teach her to foreſee
All future miſchiefes like to come at laſt:
Iuſtice behinde, will alwayes witneſſe be
To euery thing before is gone and paſt.
For what's to come, the firſt doth her defend:
For matters done, the latter helpe doth ſend.

38

*Tempe-rance,*
*Fortitude.*

But Temperance the right hand doth attend,
Leſt it be puft vp with proſperitie;
And Fortitude the left hand doth defend,
For feare it fall into aduerſitie.
Theſe former vertues doe the Church vpholde,
In Gods true feare, that cannot be controlde.

39

*Foure vertues compared to foure Riuers of Paradiſe, in the firſt compariſon.*

Next, wiſe men do theſe Cardinalls compare
To the foure Riuers pure of Paradiſe,
Which water that faire garden Eden rare,
The place of all delights and high deuiſe.
For as they moiſten earth in euery place,
So thoſe bedew the ſoule of man with grace.

By

40

By theſe, men coole the heat of carnall luſt,
And wicked paſſions which oppreſſe the minde:
By theſe, our hearts are mou'd to do what's iuſt,
From ill to good they make vs ſtill inclin'd:
By theſe, the Lord his bleſſings ſtill imparts
Vnto the ſonnes of men, to glad their harts.

41

They are compar'd to thoſe faire colours pure,
In whoſe cleere hue thoſe Curtaines were diſcern'd,
Of Moyſes Tabernacle built moſt ſure,
From whom are all good acts and precepts learn'd;
Which ſeuerally the vertues do define,
And ſhew Chriſts Church on high to be diuine.

42

1 Foure vertues compared to foure colours in the ſecond compariſon.

The firſt, the Iacinth is, of heauenly hue;
Whoſe rareneſſe doth to Prudence appertaine;
Whereby we imitate our Sauiour true,
And with his Angels hope in bliſſe to raigne.
This colour doth ſo bright in glory ſhine,
That mortall hearts by faith ſee things diuine.

43

2 * Sanctorum iuſtificationes intellige. Apoc. 19.v.8.

The ſecond, pure white * ſilke doth ſignifie,
And vnto Temperance of right belongs:
It doth the ſoule both clenſe and purifie,
Diuinely freeing it from offering wrongs:
To worke, to ſpeake, to thinke, the heart it moues
To all thoſe things the higheſt God approues.

44

3 The third is Purple of a ruddie ſhow,
*Purpura. i. verbum Dei.* Which doth on noble Fortitude attend,
Apoc.19.v.13 To venture life and bloud at eu'ry blow,
The ſpotleſſe truth of Ieſus to defend.
No dangerous aduenture, labour, toile,
In Gods iuſt cauſe can make her once recoile.

45

4 The fourth is Crimſen of a fierie red,
*Imperatores, Reges, Pontifices Coccineis veſtibus iudicant.* Reſembling iuſtice in her ſcarlet tires;
To cenſure humane cauſes as their head,
Whoſe burning zeale Chriſts glory ſtill deſires.
And as this colour laſteth without ſtaine,
So ſhall the conſcience cleere from touch remaine.

46

Exod.30.v.23 &c. Theſe vertues natures liuely we may proue
Foure vertues compared to foure ſpices. In ſpices foure from whence that vnction wrought,
*Comparat.3.* T'anoint the place, and Prieſts of higheſt Ioue,
And veſſels all, that to Gods houſe were brought.
Which ſtately Throne perfum'd with heauenly ſweet
Affoords theſe vertues place, as roome moſt meet.

47

1 Firſt, weeping Myrrhe which Temperance ſignifies,
With actions gouern'd in our time of youth;
This doth the wicked thoughts of men ſurpriſe,
From iudgements raſh, to ſee and know the trueth;
And makes vs in our courſes oft incline
From damned plots, to muſe on things diuine.

48

The ſecond, is the ſweeteſt Cynamon,
Whoſe colour is for darkiſh browne allow'd;
This being pounded, ſendeth foorth anon
A pleaſing breath, that mounteth like a cloud:
Which doth preſent to vs * Humilitie,
As well the booke of books can verifie.

2 * *Per humilitatem, omnem iuſtitiam intelligimus. Matth. 3. v. 15. etenim humilitas quod ſuum eſt Deo verè attribuit.*

49

From whence all prayers do aſcend and riſe
Of faithfull people, like the morning dew,
As incenſe ſweet, whoſe ſmoke doth clenſe the skies, Apoc. 8. v. 4.
Which in the euening like a miſt doth ſhew.
As this ſpice, broke, doth make ſweet ſmell ech where,
So humble prayers pierce our Sauiours eare.

50

What ſpice ſo ſweet, as when this ſame is bruis'd?
What ſacrifice ſo pleaſing in Gods ſight,
As prayers which in broken heart are vs'd,
Which * flame and burne, and ſhine like glittring light, * *Vid. Seraphim.*
Which mildly draw the Maieſtie diuine,
With humble humane creatures to combine? Pro. 8. v. 31.

51

To whom ſhall I ſend downe my holy Spirit,
But vnto thoſe that are of contrite hart? Iſai. 66. v. 2.
Who ſhall my holy land of bliſſe inherit,
But thoſe from whom true meekneſſe doth not part?
Whoſe hearts do quake and tremble at my word,
Which wounds thē more than men or mortal ſword.

The

# To the Kings Maieſtie.

52

3 The third is Caſſia, which in * waters growes,
Reſembling Prudence; and doth comfort take,
From pureſt ſtreames where perfect doctrine flowes:
And of ſmall Springs a Riuer great do make.
From will to wit our ſenſes it increaſeth,
And by experience perfect wiſdome teacheth.

*Peraldus. Tomo 1. cap. 2. tract. 1. de virt. Cardi.

53

4 The fourth, is Calamus, a fragrant Plant
That beares the branches of true Fortitude,
Which in extreames no patience doth want.
This driues away contagious ſent and rude.
The more theſe ſpices we do beat and bruiſe,
The ſweeter ſmell and ſauour ſtill enſues.

*Calamus contuſus refert eccleſiam. paſſa, floret: oppreſſa, creſcit: contempta, proficit: leſa, vincit. &c. Hilarius lib. 7. de Trinit.*

54

Ioine vnto theſe a godly feare and Loue,
And all the heauenly works of Charitie,
Which with the grace proceeding from aboue
Doth make this ointment ſmell in puritie.
For, better is a good and honeſt name,
Than any wealth or precious ointments fame.

Coniunction of foure in one.

Eccleſ. 7. v. 3. Prou. 22. v. 1.

55

Foure vertues are compared to 4 wheeles in the fourth compariſon.

Fourthly, theſe vertues are eſteemed fit
To the foure wheeles of that ſame firie coach,
Wherein Elias and Gods ſeruants ſit,
Being lifted vp the heauens to approach.
Which firie Chariot to vs knowledge giues
Of their true zeale that in our Sauiour liues.

4. Reg. 2. v. 11.

Fifthly,

56

Fifthly, the number of theſe vertues can
Be well alluded to foure liuing creatures,
The Ægle, Calfe, a Lion, and a Man;
Which do deſcribe their perfect ſeuerall natures.
Theſe foure do ſundry kindes decide,
How theſe rare vertues do themſelues diuide.

Foure vertues compared to foure liuing creatures in the fifth compariſon. *De his quatuor Apoc. 4.*

57

The firſt doth vs a perfect figure giue
Of Prudence in her ſecret propertie:
To watch, obſerue and note the age we liue,
And with quicke ſight all diffrent things to ſee.
Whoſe prouident præſcience doth preuent
All future acts might come to ill euent.

Ægle. 1.

*Viſus aquilinus, acutiſſimus. Plin. de aquila, & Barthol. Ariſt. &c.*

58

The ſecond ſhewes true Temperance to appeare,
Which makes vs giue our bodies vnto God,
With true oblation to our Sauiour deare,
As ſacrifice, not fearing ſcourge of rod:
But ſtill to hazzard liuing, life and all
For Gods true cauſe, what euer ſhould befall.

Calfe. 2.

59

The third of theſe doth Fortitude containe,
Which is the Lion, of all beaſts the king:
As he aboue them all doth rule and raigne,
So this rare vertue rules aboue each thing.
As th'one no man, nor creature can diſmay,
So th'other will from all the reſt beare ſway.

Lion. 3.

Prou. 30. v. 30.

60

Man. 4. Man being the fourth, doth Iuſtice comprehend,
Which is the band of true ſocietie.
Pro.13.v.6. This doth all right, and cauſes iuſt defend
In faith, in truth and lawfull equitie:
And doth preferre with care the poore mans right,
Before rewards, or greater men of might.

61

Laſtly to note, the number ſtill perſiſts
Of theſe chiefe vertues whereof we intreat,
How God appointed foure Euangeliſts
As bleſſed Goſpels to confirme their ſeat.
Which ſhewes that thoſe who teach the truth indeed,
In theſe foure ſeu'rall vertues ſhould exceed.

62

Cic.1.offic.c.6. What euer honeſt is, doth come from them:
For they of honeſtie the fountaines beene;
And from graue Reaſon draw their ſacred ſtem,
All vnto vertue bowing as their Queene.
Thus farre in generall. Theſe thus diſcourſed of in generall,
I haſte to ſhew their powers ſeuerall.

63

*De Prudentia in particulari, quæ eſt prior naturaliter vt regula dirigens; cæteræ præcedunt in eſſe perfecto, quatenus dirigũtur.* From Wiſdome daughter of immortall Ioue,
And ſacred Science of Diuiner things,
Belonging to the Deitie aboue,
The birth of well aduiſed Prudence ſprings.
*Fons primus.* This the firſt fountaine is, that purely runnes
From Reaſons head whereas true vertue wonnes.

64

No mortall man can perfect good attaine,
That wants this vertue in her heauenly kinde:
Nor can his life from actions vile refraine,
Nor yet controule the wicked thoughts of minde.
Of Prudence therefore this is vnderſtood:
Men wanting her, are not accounted good.

65

She is the nurſe of true and holy feare, Pro.2.v.4.5.
Both to loue God, and to obey our King:
She is the Ancient, doth the colours beare
Into thoſe fields, where faireſt bleſſings ſpring.
She makes vs know our ſelues, and feare the Lord;
To loue the king, and in one faith accord.

66

A prudent King, a firme aſſurance is
Vnto his people ouer whom he raignes,
Vpholds the right, and mends the faults amiſſe,
He roots out vice, and vertue ſtill maintaines.
Clap hands for ioy, when ſuch a King we crowne,
That raiſeth good, and pulles the wicked downe.

*Rex prudens, prudentiâ & ſenſu regit Iſrael.1.Paral. 22.*

*Vid.Pro.29.v. 14.*

67

This vertue ſprung from wiſdome moſt diuine,
With knowledge got, and by Gods goodneſſe had,
Doth rule mens actions and their hearts encline,
For to diſcerne and chuſe the good from bad.
Whoſe office doth conſiſt by skill to chuſe,
What vertue bids, and all the reſt refuſe.



# To the Kings Maieſtie.

68

She is a beame proceeds from that true ſunne,
Which giues not only vnderſtanding light;
But kindles our affection ſtill to ſhunne
What ſhould offend the God of power and might.
She is the quicke, the cleere and pureſt light,
Which doth direct all other vertues right.

69

*Ariſt. de ſenſu & ſenſato.*

As ſight amongſt our numbred ſenſes fiue,
Accounted is as faireſt and moſt cleare:
So other vertues muſt their light deriue,
And brighteſt ſplendor from her glorious Spheare.
By her direction all good works are wrought,
And mẽs minds cloth'd with mild & cõſtant thought.

70

*Prudentia tres partes ſeu potentiæ.*

This vertue doth containe three other parts;
As Vnderſtanding, Memory, Foreſight,
Eſteemed *Eyes* by learned men of Arts,
*Cic. 1. offic.*
Which makes her iudge and cenſure times aright.
*Gabriel. 3. ſent. diſt. 33. q. vnica concluſ. 2.*
Time preſent, firſt: and paſt, the ſecond ſhowes:
The laſt of theſe, doth future times diſcloſe.

71

Nor may we here exclude the Canoniſts,
*Vid. Scholaſt. lib. 3. ſent.*
Nor Schoole-men, which auouch fiue needfull parts,
Which in this Princely vertues power conſiſts,
*Ariſt. 6. Ethic. & in Politic.*
Liuely deſcribed in the liberall Arts.
Theſe do attend, obſerue and keepe their place,
For humane good and heauenly works of grace.

The

72

The firſt of them they terme Didacticall, 1
Which teacheth vs our ſelues to know and guide.
The ſecond they holde Oeconomicall, 2
To rule ones houſe, and maintenance prouide.
By this, our ſelues, our houſe and people learne,
Twixt good and euill rightly to diſcerne.

*De his 5. vide Angelum de Clauaſio in ſua Summa. verbo, Prudentia.*

73

The third is taken for a warlike Spirit, 3
By which an Armie's marſhal'd, rul'd and led;
To yeeld reward to valiant men of merit,
To cure the hurt, and care to burie dead.
Which giues ech one his office and his place,
Pleaſing the beſt, and giuing none diſgrace.

74

The fourth is deem'd for Politicke eſtate, 4
Which, Architecton, men of wiſdome name;
Ordaining lawes the trueth for to debate,
As right falles out to cenſure of the ſame.
Eſtabliſh ſuch Decrees as may vs leade,
To know the path of perfect good to treade.

*Hec pars dicitur Legis poſitiua, qua ciuitas vel Regnum adminiſtratur.*

75

The laſt is pure and ſimple Policie; 5
By which the ſubiects do their fortunes ſhroud
Vnder the King in their extremitie,
As skies ou'rcaſt within a mighty cloud.
Which Prince for peace, ſets downe, and keeps good ſlawes:
And with iuſt care doth heare the poore mans cauſe.

76

*Prudentia, principatum in dirigendo cæteras virtutes, obtinet.*

Prudence doth manage, exerciſe and trie
The ſecret acts and functions of the reſt,
Reſpecting parts of true Philoſophie,
Wherewith ſo many vertues are poſſeſt.
Æthicke and Oeconomicke thoſe they call,
And Politicke they terme the laſt of all.

77

1 *Abetimologia.*

The firſt, true maners in it ſelfe doth frame;
2 The ſecond, families doth rightly guide;
3 The third doth gouerne cities of great fame,
And mightie kingdomes where good lawes abide.
So that our ſelues, our houſhold-ſtate and lands
What beſt becomes, are brought to vnderſtand.

78

*Ioan de Combis. lib. 5. cap. 34.*

This vertue is threefold in ſecret skill:
Whereof the firſt is taken from the hart,
1 *Triplex prudentia.* Diſpoſing things that are in preſent ſtill,
And noteth all what's paſt on eu'ry part.
Deut. 23. v. 29. It doth prouide for future times euent,
That, Had I wiſt, prouoke not to repent.

79

2 Pro. 10. v. 31. 32.

The ſecond, from the mouth doth aye proceed,
Which doth conſiſt in mod'rature of ſpeech;
This is the badge of wiſdome pure indeed,
As proofe and eke experience doe teach.
For fooles that holde from prattle and vaine talke,
Shall in account of perfect wiſe men walke.

80

The third is of the worke and true effect, 3
Which in this place as proper doth conſiſt;
To ſhew good actions, and the bad reiect;
And from the works of faith not to deſiſt:
But meat ſuch meaſure vnto all we ſhould,
As euery one to giue to vs we would.

81

Well may we further note, and ſo obſerue *Adhuc Prudentia triplex mundana, diuina & humana.*
The worlds Prudence; and next thereto humane;
The third diuine, which doth the ſoule preſerue:
All call'd alike, but not in worke the ſame.
Yet two do ſeeme from vertue to proceed
In outward ſhew; but not in worke or deed.

82

The firſt is buſied dayly to procure 1
All temp'rall things, which moſt mens humor feed;
The ſecond neuer ceaſeth to allure 2
Carnall deſires, which ſoules confuſion breed:
The third with zeale indeuours Chriſt to pleaſe, 3
And craues his helpe, Gods anger to appeaſe.

83

Againſt this vertue there are oppoſit
Foure vices couer'd vnderneath a vaile: *Quatuor vitia Prudentiæ oppoſita.*
Reſembling in ſome ſort true ſignes of merit;
But not abiding touch, their purpoſe faile.
Yet do they ſtriue, and worke, and labour ſtill,
With goodly ſhew to worke the courſe of ill.

84

1 The firſt, *Prudentia carnis* we do name;
2 *Aſtutia* the ſecond, we may call;
3 The third, *Dolus*, a branch is of the ſame;
4 And *Fraus*, the laſt, though not the leaſt of all.
Which euer in their actions do agree,
With vertues cloke to worke all villanie.

85

Yet finde they in themſelues a different courſe,
(Though in vile plots and purpoſes, one head.)
For Craft we may of theſe account the worſt,
Which firſt, the path to wickedneſſe, doth tread.
Theſe with their ſubtill, falſe and ſlie deceits,
In ſhew like honeſt, lay ſoule-trapping baits.

86

Next, Dole and Fraud do cunningly defend,
And ſtill excuſe the damned works of euill:
But *Dolus* to deceit is ſureſt friend,
And couching cloſe doth ſeeke the ſoule to ſpill.
Yet Fraud moſt properly doth reſt in facts,
Not in the words of ſuch deceitfull acts.

87

*Examples.* This vertue did with orient brightneſſe ſhine
In Salomon, that matchleſſe king of praiſe,
Who left with fame his Prouerbs moſt diuine,
To be true Prudence guide for vs alwaies.
3.Reg.3.v.12. Whoſe holy wiſdome all the world bereft,
That ſince his death the like was neuer left.

Who

88

Who did true wiſdome in his cenſure ſhow
Betwixt two women ſtriuing for a childe: 1.Reg.3.
An inward prudence wrought the trueth to know,
That the true mother ſhould not be beguilde.
In offring them the infant to diuide,
He both the trueth of loue and nature tri'de.

89

The lawfull mother did lament and crie,
She would not any ſuch diuiſion make,
But rather ſeem'd her right cleane to denie,
And bid the mother falſe the whole to take.
By which the King in wiſdome vnderſtood
The mother right, whoſe loue preſeru'd the blood.

90

I rightly may of Ieſus Sirach ſpeake,
And famous Eſdras, who did both deſigne
Such prudent rules they neuer meant to breake, *Extant libri in veteri teſtamento.*
But all mens faults by vertue to refine;
And by their light, and holy works, to moue
Mens mortall hearts to honour God aboue.

91

By Prudence, Alexander did obtaine *Vid. Herodot. lib. 8. & 9. & Plutarc. in vita Alexand.*
Two battels of Darius, Perſians King:
Which time twelue hundred thouſand men were ſlaine, *Milites in vno prælio 1000000.*
And fifteene Nations did to bondage bring.
Fiue thouſand Townes and Cities he that day,
By wiſdome, power, and rule did ouerſway.

92

*Plutarc. in Pompeio.*

Did not this vertue Iulius Cæsar show,
In reconciling Senators of Rome,
By whome he learn'd the perfect way to know
For Consulship, to haue the peoples dome?
Then Prudence ioyn'd with bounty, worth and wit,
Brought him in Rome an Emperour great to sit.

93

*Plutarc. in Solone.*

The worthie fame of Solons prudence springs
With branches great of endlesse memorie;
Which the Athenian iarres to concord brings,
And all to liue in loue and vnitie.
This he obtain'd in taking part with none,
Yet made them chuse him Ruler all alone.

94

*Plutarc. in Licurgo.*

Lycurgus worthy maker of sharpe lawes,
Who did reforme the Lacedemons state;
Fiue hundred yeeres of peace he was the cause,
And setled loue 'mongst those that swel'd with hate.
So that they liu'd in gouernment and peace,
Vntill his lawes and ordinance did cease.

95

*Plutarc. in Phocione.*

Well may we note, how Phocion spake his minde
Against th' Athenians enterprise in warre,
And sith they tooke his counsell so vnkinde,
He spake aloud that men might heare him farre:
You force me do the things I ought not thinke,
Nay yet from speech, nor counsell for to shrinke.

Demosthenes,

96

Demosthenes, a woman poore preseru'd;
Who had ingag'd herselfe vpon receit
To them of whom from faith the one was sweru'd,
And got the money from her by deceit.
Her cause by prudence he did well defend,
And for the paiment made her foes attend.

97

Here strike we saile, and now the anker cast
Of our bifronted Prudence in the bay
Of sacred royaltie, there remaining fast,
Till her faire sister Temp'rance bring we may.
O that she finde such quiet harbour there,
As may the date of dateless time outweare.

*Cor Principio domicilium virtutis.*

98

This Cardinall doth wicked wayes subdue,
Chacing bad motions which misleade the minde,
Preseruing man in meane and measure true,
Gods lawes to keepe which are to vs assign'de.
And to contend by all the meanes we can,
To beat downe sinne; and raise the inward man.

*De Temperantia in particulari.*

99

This Temp'rance is describ'd three parts to haue:
First, Continence doth rightly challenge one.
The second office, Clemencie doth craue.
And Modestie, the third doth holde alone.
Ech one of these sits in his proper place,
To build Gods house; and Sathans to deface.

*Tres partes Temperantiæ.*
1
2
3
*August. lib. 83. quæst. q. 31.*

# To the Kings Maiestie.

100

*Augustin. lib. de continentia. cap. 13.* The first, the minde and appetite doth leade
With inclination to good works of light.
The other, carnall motions downe doth treade,
And all externall euils pardon quite.
The third, distinctly measur'd with suspence,
Doth iudge the cause and maner of offence.

*Probatur exemplo mulierum Syrarum. Augustin. lib. 2. cap. 20. de adulterinis coniugijs.*

101

From Continence two other branches spring:
1 One drawes our hearts from pleasures to refraine,
And those corrupt desires of eu'ry thing,
That should procure our euerlasting paine.
2 The other works to bridle that desire
*Sapient. 8.* of golde and wealth, which sets the heart on fire.

102

*Continentia Dæmonium superatur.* By Continence the appetite is taught,
And gouern'd by the square of graue aduise,
Vertue to loue, and vices set at nought,
And for the best all courses to deuise.
Whereby is prou'd, that vile intents contain'd,
Are chang'd to good; and wicked acts refrain'd.

103

Clemencie is a Temp'rance of the minde,
*Esther 13. v. 2.* When iust Reuenge may take his time and power;
Or Lenitie in noble hearts most kinde,
Which might afflict inferiours euery hower,
And to impose vpon them punishment
For all offences done with ill intent.

104

Though this for all men be expedient,
Yet vnto Princes chiefly it belongs;
Whoſe care to puniſh faults conuenient,
Giues vs example to deſiſt from wrongs.
Which is confirm'd and prou'd in ech reſpect,
When God made Moyſes Iudge of his elect.

*Miſericordia & veritas cuſtodiunt Regem, & roboratur clementiâ thronus eius. Pro. 20.v.28.*

105

Who was the * meek'ſt and temperat'ſt Prince aliue,
That liu'd obedient in Gods feare and loue,
And would no man of his due right depriue,
Nor once his foot from that was trueth remoue.
Then England Ioy: God hath a Moyſes ſent
His right to keepe, and all our harmes preuent.

*Num.12.v.3

106

Well may we note in Iſr'el many Kings,
That were moſt gentle in their toilſome raigne,
Which did in mercie cenſure doubtfull things,
And with attention heare the poore complaine:
And hauing heard the truth on both parts tri'de,
In temp'rate iudgement did the cauſe decide.

3.Reg.20.v.31

107

I would in no wiſe wrong my Regall power,
Nor once abuſe the greatneſſe of my place;
But rule my ſubiects eu'ry day and hower,
With pitie, mercie, lenitie and grace:
This Eſther writes renowmed Queene of fame,
That following Princes might obſerue the ſame.

Eſther 13.v.2.

108

Matth.21.v.5. Beholde, the King doth come vnto the milde,
And with the gentle maketh his abode;
But from th'obdurate he will be exilde,
And shun the path where wicked people trode.
From Clemencie this knowledge still doth spring,
To know a Tyrant from a gracious King.

109

*Modestia descriptio.* A shamefast wise regard is Modestie,
Of honest things inhabiting the minde;
Pro.22.v.4. And the reward hath of authoritie,
The which doth pure and stable actions binde:
And teacheth vs in compasse how to liue,
Of precepts, such as Temperance doth giue.

110

*Seneca. lib. de 4. virtutibus.* This sheweth man himselfe how to behaue,
In laughter, words, and gesture decently;
In ord'ring well those parts which God vs gaue,
1. Tim.2.v.5. In comly habits of Ciuilitie.
All these Sobrietie doth still obserue,
And neuer from true modest actions swerue.

101

The properties of Temperance. Temperance doth guide the seasons of the yeare,
And their coniunctions firme and mutuall makes,
Of elements whose temp'rate tinctes appeare;
1 In ord'ring things that Prudence vndertakes.
2 It is the compasse of the wide worlds frame,
And perfect ornament to decke the same.

102

It is the ground-worke of mans happie life, 3
And preſeruation of his inward ſoule;
It is the curbe and bridle of all ſtrife,
Drawing the raines which choler do controule.
It doth containe the inward thoughts of minde, 4
By which all actions mod'rate paſſage finde.

103

From Prudence rightfully ſhe drawes her line, *Species diuerſæ ab alijs derinari poſſunt per modum dirigentis. Sic Benauent. lib. 2. & 3. ſentent.*
Without which we cannot Temp'rance gaine;
Nor any can to Fortitude incline,
Vnleſſe the mod'rate vertue he attaine.
For courage will be raſh and heady ſtill,
And wanting Temp'rance, followes rages will.

114

This vertue knit and ioyn'd with all the reſt, 5
Doth worke perfection in their true effects: *Gabriel. lib. 3. ſent. diſt. 36. q. vnica. Occham. lib. 3. ſent. q. 11. inxta finem.*
Without the which, no vertue is poſſeſt.
With that true good that Wiſdome moſt reſpects.
In Noble mindes where temp'rate motions faile,
Preſumptuous thoughts do euermore preuaile.

115

The ornament that beſt beſeemes all Kings, 6
Inueſture is with robes of Temperance; *Quatuor virtutes ornamenta Regum.*
That makes their fame ſo high to flie with wings,
And to the heauens their Scepters doth inhance.
In right and trueth a King we may him call, *Ab etimologia.*
That his deſires and pleaſures maſters all.

This

116

7 This vertue is the light that baniſheth
Obſcuritie of paſſions round about,
A double vertuous qualitie ſhe hath,
For ſhe preſeru's vs both within and out.
With priuate, publike, and humane reſpect,
Shee frees the ſoule, which vice did ſo infect.

117

8 She is a ſtedfaſt mod'rate rule of reaſon,
Ouer the paſſions of Concupiſcence:
She keepes the motions of the minde in ſeaſon;
And to the ſoule is ſtill a ſure defence.
Nothing ſo rare on earth can be eſpi'de,
As ſhe, which both the ſoule and minde doth guide.

118

9 It joines and faſtens bodie to the ſoule,
A definition. As firme and faſt as ſureſt driuen naile:
It roots out luſt, and doth bad facts controule;
And makes perfections in our minds preuaile.
That man who entertaines not ſuch a gueſt,
True reaſon wants; and liueth like a beaſt.

119

10 It is the pillar of true Fortitude,
The helme and ſhield againſt luxurioufneſſe;
It is the eye by which our works are view'd,
And draw'n and kept to lore of happineſſe.
It good preſeru's; the obſtinate denies;
And hates the ſoules diſordred enemies.

120

Rare Scipio the noble African, *Plutarch.*
King Cyrus ſtout, and Alexander great,
Waſting the world with fire and ſword outran,
Yet conquer'd were by Continence intreat.
Prou'd by the beautie of Darius dames, *Plutarc. in Alexandro.*
When they ſubdu'd the heat of wicked flames.

121

Architas was with this rare gift indu'd,
Iſæus, [a] Pompey, and [b] Zenocrates,
Antigonus and Gracchus all eſchu'd,
Such youthly motions might their fancies pleaſe.
And when ſuch ſparks their hearts do ſet on fire,
Their Temp'rance rules the heat of luſts deſire.

[a] *Vid. Plutarc. in vit. Pompei.*
[b] *Plutar. in Phocione & Demetrio.*

122

We reade of Charles that Emp'rour of great fame,
Lyſimmachus, Fabritius, and the reſt, *In vitis eorum.*
Rodulphus, Cato, Socrates by name,
All which this vertue pure and rare poſſeſt.
By her they did their courſe of life direct,
And ſtrongeſt paſſions of the minde reiect.

123

Sith golden meane doth temperance out meaſure,
Happy the man that can the ſame attaine;
Neither to melt in th'hot deſire of pleaſure;
Nor frie in heart-breake, griefe, and hardeſt paine.
The greateſt enemie that ſhe doth finde,
Is ſtubburne perturbation of the minde.

124

Now seat thee Temp'rance by thy sisters side;
Humbly deuoluing all thy vertuous power,
*Anima Principij, Temperantiæ sedes.* To him that in his chaste thoughts doth prouide,
His Princely minde to be your trustie tower.
Stout Fortitude is my next morall theame,
The fountaine third of reasons sacred streame.

125

*Fortitudinis descriptio.* This Fortitude is th'earnest appetite,
And strong desire of great and mightie things,
Deut.20. That in contempt of actions base will fight,
*Eleazar.* And seruile causes to subiection brings,
2.Mach.6.v. 19.20.&c. With constant suffring in an honest cause,
And humble labour to defend good lawes.

126

Dan.3. It is the strength and valour of the minde,
Martyres. Against the tedious troubles of our age,
Matth.19.v. 28.29. Which doth with setled resolution binde,
Our liues and lands for Gods trueth to ingage;
And to defend with courage bolde and stout,
Christs chosen Church the vniuers throughout.

127

*Duodecim brachia fortitudinis.* Twelue helps to this rare vertue do belong.
The first, is Counsell of the graue and wise;
1 When they adrayne a battell great and strong,
Pro.2.v.10.11 Deut. 20.v.2.3 The Priest stands in the vantguard to aduise,
And with loud voice the people doth exhort,
They should not faint to lose he towne or fort.

And

128

And bids them hearken when he calles and cries,
To fight the battell with vndaunted hearts,
And march on ſtoutly gainſt their enemies,
Not fearing death, nor his relentleſſe darts.
This ſhewes, that courage which doth counſell lacke,
Runnes on at firſt, but in the end turnes backe.

129

Let vs obſerue that wiſe and holy King, *David, Reges Iuda & Iſrael.*
That arm'd his ſouldiers not with ſpeare and ſhield,
Exhorting them courageous hearts to bring,
With policie and ſtrength, to winne the field.
Which doth moſt plaine and perfectly declare,
Warr's little worth, where graue aduiſe is rare.

130

The fame which the olde Heroês did atchieue 2
By their braue deaths; and did the ſame commend 2. Mach. vlt.
To dateleſſe memory and time to liue,
Was fortitude and courage without end:
As Eleazars death hath left behinde, 2. Mach. 6. v. 18. 24.
A worthie proiect for ech Noble minde.

131

Another helpe is dayly exerciſe, 3
Whereby the bodie's kept in perfect vſe, *Hoc delectantur Scithæ, Turci, Arabes, &c.*
Without the which it hourely droups and dies,
And made a ſubiect to moſt vile abuſe.
Which ſhewes that vſe and exerciſe doth make
The partie apt and prompt all good to take.

132

*Bernard. ad fratres de monte Dei.*

Hard ſinews and ſtrong armes the ruſticks haue,
Which exerciſe and dayly vſe hath wrought
Whoſe perfect actions dayly cuſtome gaue,
And earneſt labour readineſſe hath taught.
Vſe therefore exerciſe which giueth ſtrength,
And brings effect to all our works at length.

133

4 The fourth is Faith, which euer doth ſubdue,
1. Ioan. 5. v. 4. And conquer all the world with victorie.
Hebræ. 11. v. 32. 33. &c. Faith is to Fortitude a Captaine true,
Fit for to march in deeds of dignitie.
Hebræ. 11. v. 1. She is the hope of things not had in ſight,
The ioy whereof doth giue the heart delight.

134

5 The fifth is Feare, which often helpe doth bring
*Timor filialis.* To Fortitude in matters of import,
Prou. 1. v. 7. Of eu'ry ſinne it doth abate the ſting,
Pſal. 111. v. 10. And to cleane hands this vertue doth exhort.
*Non ſeruilis; quia non habet charitatem.* The feare of God the true beginning is
1. Ioan. 4. v. 18. Of perfect wiſdome and eternall bliſſe.

135

6 The ſixth is Hope, which euer appertaines,
Iſa. 30. v. 15. In perfect ſilence, to this vertue pure:
* Phil. 4. v. 13. And ſo inabled,* mightie things it gaines,
Sap. 3. v. 4. In him that doth ſweet comfort ſtill aſſure.
So Secreſie and Hope true ſolace bring
To Fortitudes attempt in eu'ry thing.

136

The ſeuenth, pure and perfect Charitie, 7
By which, we may two waies obſerue and take:
Firſt, how we ſhould in need relieued be, Matth.25.v.
And of our neighbours helpe good vſe to make. 35.&c.
Which doth inſtruct vs in our deeds, to do Iaco.2.v.15.
To others, as we would be done vnto. Luc.6.v.31.

137

A brother, which his brother doth vpholde,
Is like a goodly citie of great ſtrength: Prou.18.v.19.
If one do fall, the other waxeth bolde
Him to ſupport, and raiſe againe at length.
What with Gods bleſſed Word doth more agree, Pſal.133.
Than brethrens loue, and neighbours charitie? Eccleſ.25.v.1.

138

The ſecond is, adhæring to the trueth, Pſal.73.v.28.
To which, whoſe mindes and hearts do euer cleaue, & Pſal.119.
Shall ſtill controule the fooliſh wayes of youth, v.31.
And not let worldly vanities deceaue. *Qui veritati*
For thoſe that are to conſtant trueth inclin'de, *inhæret, vanitati nullo modo ſuccumbit.*
Will not admit vaine thoughts to vexe the minde. *Gregor in Moral.*

139

The eighth, is Wiſdome, which we may eſteeme 8
A fitting helpe and comfort in this place: Pro.24.v.5.
A wiſe man, ſtout and valiant we ſhould deeme: *Valdè fortitudo*
A ſtrong man learned, giues his learning grace. *deſtituitur niſi*
Thus Valour ſhould to Wiſdome ſtill be tied, *per conſilium*
And learned men with ſtrength be beautified. *fulciatur. Gregor. in Moral.*

140

9 The ninth, is Temperance which moſt purſue,
Gregor. in Moral. The ſteps and paths of true proſperitie,
Nulla aduerſitas deÿcit, quem proſperitas nulla corrumpit. And doth ſiniſter accidents ſubdue.
For being downe caſt in aduerſitie,
No loſſe of goods can change or grieue that minde,
Whom all the gifts of Fortune can not blinde.

141

1. Tim. 6. v. 7. 8 He that doth liue and naught deſires at all,
Iob. 1. v. 21. Of wealth or riches in his courſe of life;
Prou. 27. 26. Needs not to feare the force of Fortunes fall,
Matth. 6. v. 25. Nor to moleſt his minde with care and ſtrife.
Eccleſiaſtis. 5. v. 17. 18. &c. Sweet is the time, the yeeres and dayes well ſpent,
Where, that one hath, doth giue the heart content.

142

10 The tenth, is pure and perfect diſcipline,
1. Cor. 9. v. 27. Of theſe our bodies in corrupt eſtate,
2. Cor. 12. 7. & v. 8. 9. Which makes vs from our fleſhly foes decline,
T'imbrace good things, which we by nature hate.
And being conquer'd, works in vs more ſtrength
For to attaine true vertues goale at length.

143

11 Another helpe, is Almes and good relieſe
Pſal. 41. v. 1. & 112. 4. 9. Vnto the poore and them which ſtand in need;
Eccleſ. 11. 1. To clothe the naked, and to eaſe the grieſe
Iſa. 58. 7. Of thoſe for whom our Sauiour Chriſt did bleed.
Dan. 4. v. 24. Which Almes with honour ſhall obtaine the field,
Tob. 4. 7. cap. 12. v 9. &c. And rule the mighty Monarchs, ſpeare and ſhield.
Matth 25. 35.

144

The laſt, is prayer of moſt great auaile, 12
With Fortitude conioyn'd, doth high aſcend. Iaco.5.v.15. & 17.
When Moyſes did by prayers God aſſaile, Exod.17.
To Iſrael the conqueſt he did lend.
Which ſhewes, that prayer with true vertue knit,
Doth pierce the very Throne where God doth ſit.

145

This vertue doth foure other parts diſpoſe: *Quatuor partes fortitudinis.*
Magnificence the firſt, I take to be; 1
The next, ſure Truſt, which nothing will diſcloſe; 2
The third, is Patience in extremitie; 3
The fourth, Perſeu'rance in one purpoſe ſtill, 4
And not to reſt vntill ſhe worke her will.

146

It hath beſides, a number of effects: *Effectus fortitudinis. 6.*
The firſt, triumpheth ouer all her foes; 1
The ſecond, keeps to each her true reſpects; 2
The third, enricheth with the ware it ſhowes. 3
For valiant hand doth gather wealth and ſtore; Pro.10.4.
And ſtill increaſeth riches more and more.

147

The fourth, it doth expugne the higheſt ſeat, 4
And heauens kingdome, wherein God doth raigne; *Fortitudo fidei.* Hebr.x.11.
With violence it ſuffreth to intreat
That glorious ſtate where holy Saints remaine.
The fift adornes the bodie and the minde 5
With comly robes, which Fortitude doth finde.

The

148

6 The ſixt, doth make mens hearts to be ſecure,
And arm'd with care in all extreme deſignes;
With ſtrong defence all danger to endure,
At no dyſaſt'rous chance it once repines.
Securitie it breeds to all good hap,
And nothing doubts malignant thund'ring clap.

149

*Fortitudinis officia 5. in quibus conſiſtit.*
True Fortitude fiue offices doth holde:
The firſt attempteth matters of great doubt,
1. And in ſtrange obiects, difficults moſt bolde,
Still to effect the worke ſhe goes about.
Do manfully with comfort and good cheare;
Daunt not your hearts with any kinde of feare.

150

2 The ſecond is contempt of things terrene;
And from the loue of earthly ioyes to runne:
The trueth whereof by Moyſes plaine was ſeene,
Hebr. 11. v. 24. Deny'ng to be Kings Pharos daughters ſonne.
The third, is the induring tribulations
3 With loue; as ſtrong as death in alterations.
Cantic. 8. v. 6.

151

4 The fourth, is * filthie Temptor to withſtand,
*Iaco. 4. v. 7. And foule ſuggeſting which the minde offends.
1. Pet. 5. v. 8. & 9. * None ſhall be crown'd, or holde that bleſſed land,
*2. Tim. 2. v. 5 But he that curbeth ſinne, and life amends;
Appeaſing ſo the wrath of God, he giues
The world adue: Surmounting Sathan; liues.

Mans

152

Mans life is like a warfare on the earth,
Whoſe time is ſpent with troubles, toile and cares, Iob 7.1.
Subiect to all temptations from his birth,
In woe he liues, and dies at vnawares.
The ſureſt ſigne true fortitude to ſhow,
Is in this life, all vice to ouerthrowe.

153

The Romanes Monarch Iulius Cæſar great,
Being ſickly, tender, ſubiect to much griefe, *Vid. Cæſaris Commentar. & Plutarc. in Iul. Cæſar.*
Did ſtill the weaknes of his ſtate intreat,
With warlike labour for his healths reliefe.
He made a med'cine of his daily toile,
And exerciſe to be his ſicknes foile.

154

Of Marcus Sergius we may likewiſe note,
Whoſe right hand from his body was bereft:
Yet by continuall vſe and practiſe gote
Such perfect skill in th'other hand was left,
As he did call fower ſeu'rall men in ſight,
And ouercame them one by one in fight.

155

Fabius Cunctator cometh to my minde, *Plut.*
Whoſe mod'rate courage mixt with valour ſtill,
Did ſhew himſelfe of true and noble kinde,
When Hanniball his ſouldiers all did kill:
He ruſheth foorth and puls from him his crowne,
Wounded to death, there dies with great renowne.

156

*Plutar. in Pompeio.*

Pompey the great and mightie Prince of power
Prepar'de to ſea, his ſhips hoiſt vnder ſaile,
There roſe a ſtormie tempeſt and a ſhower,
That all his mariners began to quaile.
He puts to ſea, ſpreds ſaile, and ſpeech doth giue:
It's good I goe; not fit I ſtay to liue.

157

*Vid. virtutem bellicam Agis in Plutarch. in vit. Agis & Cleomenis.*

Agys the Lacedêmons worthie king,
Reſolu'd to fight, though oft his counſell tolde,
His enemies, then ten for one would bring;
Which made his warlike ſp'rite to ſpeake more bolde:
It needs muſt be, whoſe power commandeth many,
Should not be fear'd with multitude of any.

158

*Plutar. in Themiſtocle.*

We may not ſlip with ſilence in this place
Themiſtocles, in whom true woorth appear'd,
Whom Xerxes mightie fleete could not diſgrace,
Nor whole twelue hundreth ſhips once make affeard.
Three hundreth ſaile he brought with skill to fight,
Which in that conflict put the twelue to flight.

159

*Plutarc. in Paulo AEmilio*

Damyndas anſwer'd, being often tolde
The danger great the Græcians ſhould endure,
Vnleſſe they did with Phillip concord holde
Who had prepar'd an armie ſtrong and ſure:
What euill can he cauſe vs for to take,
That no account of death it ſelfe do'th make?

160

Dercyllides from Sparta being ſent
To Pyrrhus ſtout, his meaning foorth to ſound,
Wherefore he march't, and what was his intent,
To bring his men on borders of their ground?
If thou be God, our faults deſerue no care:
If thou be man, thou art but as we are.

*De fortitudine Pyrri. vid. Plutarch. in Pyrro.*

161

Thundring, ſaith Plato, terrifi'th a childe;
And threatnings are but ſcar-babes vnto fooles,
It daunteth none but thoſe are baſe and vilde,
And neuer learn'd in this rare vertues ſchooles.
They feare not death, where fortitude is found;
Nor care to rot aboue, or in the ground.

*Plato.*

162

A man of wiſdome once demaunded was,
Why he for ſhame ſuch actions would commit
That ſhould his death procure, or bring to paſſe,
Or end his daies at ſeaſons ſo vnfit?
He anſwer'd: Good men put in life no truſt,
But in thoſe things, were honeſt good and iuſt.

163

True proofe by Marcus Craſſus we may finde;
Who ſhew'd his valour in his later age;
And loſt his deareſt ſonne to grieue his minde,
And all his men in furie, fight and rage:
Yet ſhew'd himſelfe more valiant then before,
And neuer ſeem'd his loſſes to deplore.

*Plutar. in Craſſo.*

164

*De diuiſo exercitu 40000. & 7000. equitum ſub Ptolom. Nicanore & Gorgia. vid. 1. mach. 3. & 4.*

Let vs obſerue ſtout Machabæus fame,
When fortie thouſand men appear'd in ſight,
And being aduis'de not to abide the ſame
But flie away, and not endure the fight:
* He thus reſolu'd much better was to die
Then loſe his name, and from his foes to flie.

** 1. Machab. 3. v. 59.*

165

But ſtay my Muſe: And now braue fortitude,
Which art the part of honeſtie that reares
The minde to heauen: and ſolely do'ſt include
The ſoule and ſpirit, daunting abiect feares:
Make haſte, and to thy reu'rend ſiſters hie,
Borne on the wings of ſacred Poeſie.

166

*De Iuſtitia in particulari.*

Iuſtice giues right to whom it appertaines:
Firſt vnto God; next vnto eu'ry man:
It is a habit in the minde remaines,
Which doth with care the courſe of profit ſcan:
Preſeruing and maintaining common good,
Which makes true Iuſtice to be vnderſtood.

167

*Proprietas Iuſtitiæ.*

It giues to eu'ry one his proper place
And dignitie, with honour, woorth and praiſe:
It yeelds deſert his true and perfect grace,
And cenſures iudgement to the right alwaies:
It is the vertue that doth comfort bring
To all true ſubiects from a godly king.

168

Sixe things to vpright Iustice do pertaine: *Sex pertinent ad Iustitiam.*
The first, Religion, which Gods word hath taught. *1. Religio.*
The second place doth Piëtie obtaine; *2. Pietas.*
By which true works of Charitie are wrought.
The third is Grace or fauour, which proceeds *3. Gratia.*
From God aboue, whose sp'rite works holy deeds.

169

The fourth, Reuenge of things which are vniust *4. Vindicta mali.*
And contrary to Gods most holy will;
Not in the strength of man or horse to trust,
But in his word, whose truth continues still, Iudith.9.v.16.
Which shall not change, but rest the same it was,
Though all the world, the earth and heauens passe.

170

The fift doth holde a Reuerend respect *5. Reuerentia.*
And due regard of those that best deserue.
The last doth well the works of truth effect, *6. Veritas.*
And from good lawes and præceps neuer swarue.
But still maintaine what euer's good and iust,
And not to vaine deceitfull toies to trust.

171

Religion is the worship pure of God, *Religionis definitio.*
Obseruing of his iust and holy lawes, Iacob.1.v.27.
To visit those that suffer scourge of rod,
And to relieue when want doth offer cause.
It keeps our minds vnstain'd and vndefilde
From all infection of the world so vilde.

172

*Pietas quid.* But pietie is a bountifull regard,
Whoſe care reſpects aſwell the bond of bloud
As duties or priorities reward,
Or great obedience to the meane and good.
In all degrees it makes an equall ſhow,
To yeeld true meaſure to the high and low.

173

*Gratia deſcriptio.* Fauour or grace a vertue we may call,
Wherein the true and perfect friendſhip ſhines,
With memorie of ſubiects duties all,
Whoſe bounds and limits grace to vs defines.
It doth containe will to remunerate
The gifts and qualities of ech eſtate.

174

*Vindicta mali deſcribitur.* Reuenge of things vniuſt a vertue is,
That doth ſubdue oppreſſion, force, and wrong;
All obſcure acts which leade men farre amiſſe,
She doth repell; be neuer they ſo ſtrong.
It doth defend the pure and innocent;
And chaſtice thoſe that in tranſgreſſion went.

175

*Reuerentia deſcribitur.* Much holineſſe dread reuerence behights,
For iuſt obſeruance of the merit due
To thoſe, on whom all perfect honour lights,
Whoſe worth makes their deſeruings good and true.

*Præmium virtutis, honos.* It giues renowme and honour in her kinde,
To men of note, and of a Noble minde.

Trueth

# To the Kings Maieſtie.

176

Trueth is a practicke habit, as I weene, *Veritas quid.*
Or veritie, which doth the minde poſſeſſe,
Inſpir'd into the ſoule of man, not ſeene,
By God himſelfe, whoſe ſp'rit brings happineſſe.
This maketh difference twixt the good and euill,
To chuſe her ſelfe, and hate her foe the deuill.

177

Iuſtice is term'd the ſimple poore mans treaſure, *Sedes Iuſtitiæ conſcientia pura.*
Lockt in the cheſt of ſoule and conſcience:
It yeelds to them the trueth of great mens meaſure,
And keepes it ſwept from eating-moths offence.
All precious ſtones whoſe vertues breed no doubt,
It doth reſerue, and caſt all other out.

178

He is not iuſt, that dreadeth death or paine, *Vigor & ſyncritas Iuſtitiæ.*
Or feares exile, or ſtings of pouertie:
No conſcience cleere, whoſe eyes do looke for gaine,
Or heart prefers the foes to equitie.
No man for good or honeſt we regard,
Whoſe minde doth meaſure iuſtice with reward.

179

Iuſtice hath wrought to vs moſt happie things:
Iuſtice by right hath taught our land to know *H. 7. & Iacobus primus, Reges.*
A royall, lawfull, true deſcent of Kings,
Whoſe vaines the bloud of Henrie ſeuenth ſhow.
It brought him in; he will not ſhut her out:
Let none for Iuſtice therefore feare or doubt.

This

# To the Kings Maieſtie.

180

Brutus. This Princely branch from that pure roote now ſprings
Of Brute that mightie monarch of great fame;
Whoſe buddes the fruit of perfect Iuſtice brings,
And to his people auncient Britans name:
Which he adorns with vnitie and peace,
Throughout the world for euer to increaſe.

181

We ſee the buds of that ſame ſtately tree,
Whoſe bloſſoms yeeld our hearts and eies delight:
We reape the fruit of Iuſtice equally
As moats ſtill ſubiect to the Sunne of light.
Iuſtice diuine, chiefe vertue of renowne,
Commands with loue our ſacred King to crowne.

182

Prudence with Iuſtice did coniunction make,
Vniting ſo foure kingdomes into one:
Heau'ns in the change did all our troubles ſlake
In giuing pow'r and right to Ieames alone.
He is the firſt that ouer all did raigne,
Or could with loue and peace the crowne obtaine.

183

He with his Iuſtice doth all ſtrife debate,
And makes vs loue one onely God and king:
He ioineth loue twixt thoſe that iarr'd with hate,
And doth our hearts to true religion bring.
He makes vs liue in peace and vnitie
With kingdoms great, and haue our trafficke free.

Bleſt

# To the Kings Maieſtie.

184

Bleſt be his name, that made vs Iuſtice know,
By ſuch a Prince, whoſe heart intends no wrong.
Bleſt be his power that ſuch a tree did ſhow
From that true ſtocke of Brutus, graft ſo long.
Bleſſed be heau'n, a Princely Britaine raignes,
And that ſo goodly plants of Brute remaines.

185

Iuſtice brings peace and concord to our land;
And breeds not warres by offring others wrong:
It knits men faſt like faggots in a band,
In faith and loue, that to one ſtate belong.
Religion, loue, and vnitie increaſe
Vnder the King whoſe heart deſireth peace.

*Pace & concordia ſtabiliuntur Regna, & ſanguini Chriſtiano optimè conſulitur.*

186

Iuſtice extreme is neuer to be vs'd
With crueltie, or rigorous intent:
It may with ouer-wreſting be abus'd,
And turne to wrong the good which vertue ment.
The ſumme of Iuſtice which is in rigor ſeene,
To iniurie is chang'd and alt'red cleene.

*Summum ius eſt ſumma iniuria.*

187

True Iuſtice, riches neuer can infect,
Nor gaine of kingdomes cut off courſe of right:
No priuate whiſper ſhall the cauſe detect,
Till both be heard; and trueth be brought to light.
Where Iuſtice flies with flatt'ring wings to th'eare,
The King is abus'd, and ſubiects buy it deare.

*Probatio Iuſtitiæ.*

# To the Kings Maieſtie.

188

*Regnum ſine iuſtitia eſt latrocinium.*

Moſt pitifull that land and people's left,
Where perfect iuſtice is not vnderſtood:
They are of all true happineſſe bereft,
And ſure to ſinke, let cauſe be ne'er ſo good:
But ſtill to labour, ſtriue, conſume and ſpend
All that they haue, yet neuer make an end.

189

*Reprehenſio malorum ſiqui ſint, non taxatio bonorum, quorum ſyncéritatem nouimus*

What greater plague or viler puniſhment,
Than liue in hope of right from day to day?
What greater torment to a ſtate is ſent,
Than Iudges to ſell Iuſtice with delay?
Who rule the cauſe with coine vnto their will,
And keepe true Iuſtice from the iudgement ſtill.

190

*Impiorum fraus & finis.*

They that abuſe this image pure of God,
And ſell the trueth for pictures of a King,
Are made the meanes to vſe the deuils rod,
And all good cauſes to confuſion bring:
They neuer care how matters come about,
So that the purſe the golde be powring out.

191

*Omnes virtutes in vna Iuſtitia comprehenſæ. Vid. Plutarc. in Ageſilao.*

Paulus the Pythagorian doth direct,
How all men ſhould this gift diuine embrace:
As nurſe and mother truely to effect
The works of all the reſt with heauenly grace,
Gods prouidence to Iuſtice is appli'de,
Which doth the world both goueme, rule and guide.

In

192

In Townes and Cities it is rightly thought
The perfect path to equitie and peace.
In priuate homes twixt man and wife is wrought,
True vnitie and concord to increase.
It makes men serue their masters with regard,
And masters kinde good seruants to reward.

193

It is commanded by Gods holy spirit, Deut.1.v.16.
All Magistrates should Iustice dayly vse; Ioan.7.v.24.
And that their hearts should iudgement pure inherit, Iere.21.v.12. & 22.v.3.
And not Gods holy lawes for to abuse.
For whoso doth infringe and breake the same,
Can not auoid the curse of endlesse shame.

194

It doth to Iustice duely appertaine,
To entertaine the pure and innocent, Prou.13.v.6.
Them to protect till they be free againe,
So sent away full safe to their content.
Iudgement resists bold deeds of wickednesse,
And doth with punishment all faults redresse.

195

By Solon this was truely taught, as meane Plutarc.in Solone.
For great preseruance of all common good;
In which consist two things, whereby are seene
The works of right, and Iustice vnderstood:
First, to regard the good with true respect; Leges Solonis.
Then, punishment for wicked men effect.

196

*Menethon. Diodor. Siculus.* Th'Ægyptians makers of the ancient lawes,
Were very carefull duly to obſerue
With diligence and iuſtice eu'ry cauſe,
And from their ſetled precepts neuer ſwerue.
The Greeks and Romanes were in zeale preciſe,
To yeeld true iuſtice to their enemies.

197

The olde Ægyptians euer vs'd to paint
Their Iudges pictures wanting both their hands;
*Pauſanias.* Their Preſident draw'n blindfolde they appoint,
To teach them how true Iuſtice habits ſtands:
No bribes muſt there reſpect of perſons make,
Nor fauour iudge; or any thing ſo take.

198

Cleon the Lacedæmon, bent to deale
In publicke actions and moſt great affaires,
To all his friends together doth reueale,
That for their loue or friendſhip he nought cares;
Becauſe affection caus'd men to decline,
And ſtep aſide from iudgement moſt diuine.

199

*Plutarc. in Ariſtide.* To Iuſtice Ariſtides ſhew'd his loue,
Who had his foe of hainous crimes accus'd,
Which did the Iudge with great impreſſion moue
Him to condemne, his anſwere quite refus'd:
He kneeled downe, and crau'd to be prepar'd,
That they the trueth of both might haue declar'd.

We

200

We may iuſt Iunius Brutus call to minde,
Whom Titus and Tyberius iudg'd to die
His ſonnes whom he ſo falſe to Rome did finde,
Who ſought Tarquinius race to amplifie:
A rare example and of great effect,
How iuſtice ſhould with fauour none reſpect. *Titus Liuius.*

201

Phocion refus'd to helpe his ſonne in law,
Chariles ſitting in his iudgement place;
When he in fraud his money taken ſaw,
He ſaid: Alliance gaue bad cauſe no grace;
He was alli'de to him in things were iuſt,
But not in faults for fauour once to truſt. *Plutar. in Phocione.*

202

Great Alexander, more his fame doth reare,
When as he ſat to iudge in iuſtice place,
And that th'accuſer ſpake, he ſtopt one eare,
To keepe him pure and vpright in the caſe:
So that he would not right preiudicate,
But with ſincerity the truth debate. *Plutar. in Alexand.*

203

Auguſtus knew Aſprenas was accus'd,
A friend of his, where he in iudgement ſate;
And fearing how the matter might be vs'd,
To iudge aright, and free himſelfe from hate:
He ſits in place, heard cenſure of his frend,
And neuer ſpake till iuſtice made an end. *Pulchrum exemplum Iuſtitie.*

Ageſilaus

204

*Reiecit Regis Perſarum literas, ne iuſtitiam violaret, vid. Plutar. in Ageſilao.*

Ageſilaus fame deſerued praiſe:
Although he were aſſured to his frend,
Whoſe gentle nature would imploy alwaies
In their behalfe to worke a happy end;
Yet did his promiſe to his friend refuſe
In matter where he might not iuſtice vſe.

205

*Libera vox fœmina.*

Philip the Macedonian mightie king
That had a poore old womans ſute deni'd,
(His leiſure ſeru'd him not for any thing:)
[Then be no longer king] aloud ſhe cri'd:
Who did with meekeneſſe lend to her his grace,
And choſe the title of a meaner place.

206

The heart and conſcience of Philip pierced with a womans word.

It further wrought impreſſion and deſire,
And toucht his heart to doe things iuſt and true;
That he vnto his pallace did retire,
To heare the plaints of all that came to ſue.
Where he remain'd all cauſes ſet aſide,
Both to doe right, and ſee men ſatisfied.

207

Another time, being ouer-mou'd to ſleepe,
Not hearing well Macheras iuſt defence;
Condemned him; and gaue him daies to keepe,
For ſums of money without all ſuſpence:
He crau'd new hearing when the king did wake,
Which being obtain'd, did vpright cenſure make.

Traianus

208

Traianus rightly writers doe commend,
Who bent to warre, did from his horse alight,
The poore complaint onely for to attend
By woman brought, beseeching him for right:
Which did so much this mightie Emp'rour grace,
That he was held most iust in euery place.

*Regale exemplum.*

209

Nothing more proper to a Prince belongs,
That is of mild, and good, and gentle nature;
Then exercise of iustice without wrongs,
In equall right to eu'ry liuing creature,
Preferring none but such as walke vpright,
Resembling God, resplendent in his light.

*Homo iustus vera Dei imago.*

210

Iustice it is that through Gods holy grace
Erecteth Monarchies and kingdomes great,
To shine and flourish in their proper place,
And to make trueth and equitie their seat.
What was of Lacedæmons glory cause,
But setting downe and keeping of good lawes?

*A propriatate.*

211

God is the author that doth justice moue,
Which he doth vse and euer exercise
Amongst vs all, as tokens of his loue,
Till it vs bring to period of the wise.
Such as are deckt with iustice high renowne,
Are fit to weare the high Imperiall crowne.

Iustice

212

Iustice diuine kings ought not for to leaue,
Nor they whoeuer will it on them take,
Which may the state and subiects much deceaue,
And millions of poore people beggars make.
Iustice should not as marchandize be sold:
Therefore most fit the king himselfe it hold.

213

The speech of famous Alexander was,
And after him of Lodwicke wise and graue:
By way of prophecie should come to passe
When money made great offices her slaue,
Where men ingrosse great offices in sale
And after sell them deerely by retale.

214

Scelerata sanguinis effusio.

They that make sale of office or estates,
Doe likewise sell the secret'st thing of price,
The which is iustice that all bribing hates;
And would subdue true godlinesse with vice.
They sell the lawes, and take the subiects blood,
That draw reward vnto their priuate good.

215

I touch not good men which doe office hold;
But those this lucrous Hydra doe imbrace,
Which would haue iustice with their bribes controld,
And damned vice to sit in vertues place;
Those of good zeale, are toucht with iust desire:
Those that are ill, extortion sets on fire.

# To the Kings Maieſtie.

216

Aurelian was of moſt reſpectiue feare — The paterne of Iuſtice.
How he did place men in their Iudgement ſeate,
Vnleſſe deſert and vertue did appeare
That they all trueth with Iuſtice would intreat:
Hee ne're prefer'd one to the Senate place,
Except the whole conſent gaue praiſe and grace.

217

Now compaſt is the circle of my Theame, — Concluſio.
Ariuing at the long deſired point.
Aſtræa with her ſword and fixed beame
Firmely vnites vertues diſſundered ioint:
By whom (O King) thy greatneſſe bounded ſtands
With wide ſeas limits and the ſpacious lands.

218

Vertues firſt reſience in Aſſiria was: — 1 Virtus, id eſt, vigor militaris & monarchicus!
From thence ſhee tooke her flight to Perſia: — 2
This left ſhee ſtraight to Macedon did paſſe: — 3
Then neuer wearied in her toileſome way,
She came to dwell at Rome, olde ages pride; — 4
And planted peace through all the world ſo wide.

219

But ſince the Romaine Empire came to waine, — Rome et Britannia ſub Carolo Magno & eius nepotis quinto, in Saxonia & Bohemia.
For her abode finding no conſtant place,
In thee ſhee ſetleth great Auguſtus raigne,
Confirming it to thy ſucceſſull race.
Vertue triumphant now we may her call,
Seated by heauen in ſo high a ſtall.

# To the Kings Maieſtie.

220

Thus hath my lowly and ſubmiſſiue Muſe,
With her dimme Oſpray eyes dar'd to beholde
The Sunne of Maieſtie; Oh then what excuſe,
For a deſigne ſo venturous and much bolde?
This is my hope: where vertue rules the minde,
Attempts of dutie gracious pardon finde.

221

As from the higheſt region of the aire
No ſtormes do come, but all is calme and ſtill:
So from a Princes count'nance debonaire
No guſt of hardeſt cenſure iſſue will,
To doome the wracked of turmoiled barke,
That in her ſailing made a King her marke.

*Ariſt. in Meteoris.*


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